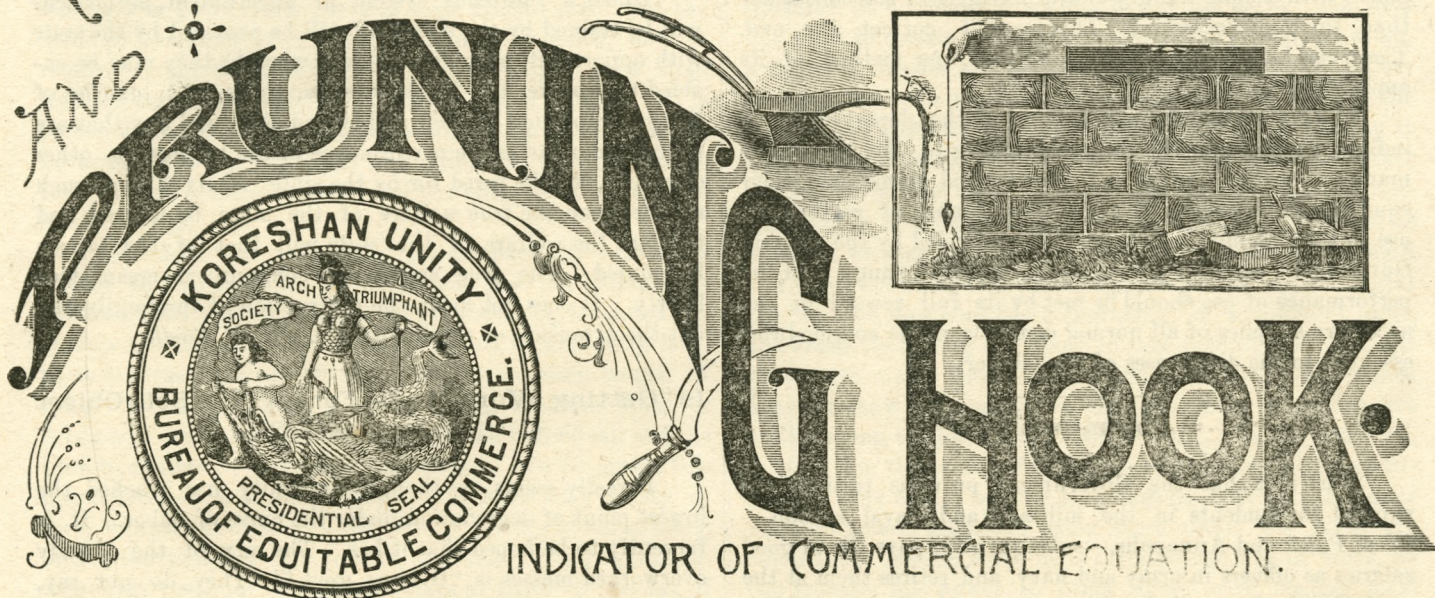


THE PLOWSHARE



Vol. III. No. 3.

CHICAGO, ILL., JANUARY 19, 1893.

\$1.00 per Year.

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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

MAKE ALL MONEY ORDERS PAYABLE AT SUBSTATION 48, WASHINGTON HEIGHTS, CHICAGO, ILL.

ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

The People Should Own the Commonwealth.

We persist in the declaration that the destruction of everything fictitious must precede the reign of righteousness. Any stamp placed upon an article, giving it an apparent value which it does not intrinsically possess, is destructive of the integrity of the social fabric. The Government stamp upon gold, silver, or paper, is the stamp and superscription of Cæsar, and is the mainspring of the great scheme of systematic robbery by which the administrators of the Government rob, starve, and freeze the people.

There should be no graded steps from error to truth, or from evil to good. The toleration of fallacy and evil—as steps between the people and the exercise of righteousness, when once the truth is known—is a mockery to justice.

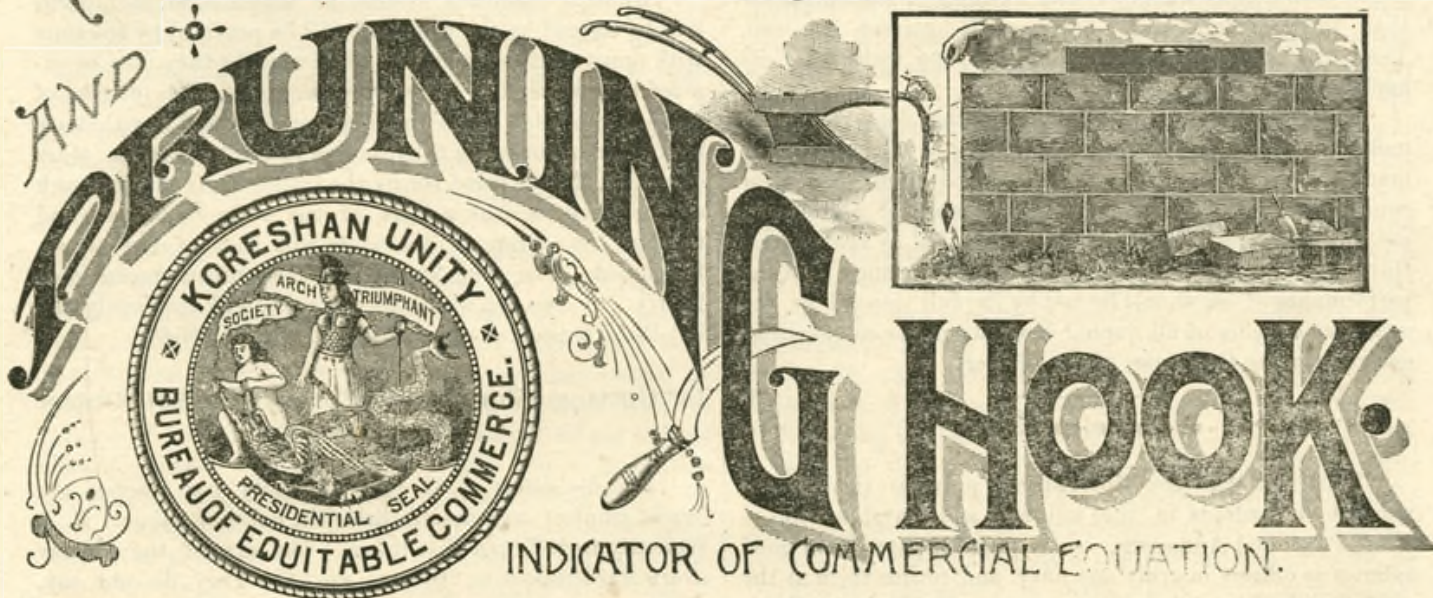
The people still own the country; they have a vague conception of the fact, and that the voice of the people is sovereign. This vagueness is gradually giving way to a lucid conviction that the time to assert the rights of that voice is before the money oligarchy of this country has

choked out its force of utterance. The people will regain that which the political rings have usurped, but it will not be done without an energetic struggle. The people of this country also own the Commonwealth;—at least, that was the original plan of its construction. The plan of its administration as originally conceived was, that the people—whose voice was the sole *dictum* of the Commonwealth—should rule the nation. They have attempted the administration of their interests through representatives in Congress assembled, but through the general tendency to corruption their interests have failed to be represented.

Our Senate and House of Representatives are packed with conscienceless dogs controlled by corrupt party demagogues, who have given the people over, body and soul, to the manipulations, not of representatives in Congress; not of representatives of the people, but, if representatives, only called such because they represent the power of mercenary authority and control by which the people are robbed, not represented. The so called representatives of the people have lain upon their shoulders heavy burdens; burdens which augment with each succeeding year of political power; burdens which, though oppressive, are imposed under the alluring and specious promises of relief.

Taxes like mountains are being piled upon the backs of an overburdened populace. What for? Why, to make their burden easy, is the reply of the political shark and trickster, the wire-pulling organ-grinder who goes about leading by a cord the hoodwinked monkey of his conscienceless political control. How does taxation help the people? Why, just this way, to be sure. We send our representatives to Congress. They heap taxation upon us. The rich do not pay taxes, or if they do, it is nothing compared to the taxation of the poor. The people are taxed, and the money goes into the treasury of the people. It is thence loaned to the rich at one per cent, and the people hire it back at from six to ten or more per cent interest. It is a very intelligent people, metaphorically speaking, who will meet the burdens thus laid upon them by filling the treasury vaults with hard-earned money, and, through their representatives, loaning it to the financial nabobs at one per cent, and then pay these same nabobs ten per cent for what already belongs to the people! It is a very intelligent community that will keep a party in power which, for nearly thirty years, has been promising relief, and then meets those promises with the imposi-

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tion of heavier burdens.

Does our remedy lie in driving away the well-filled and bloated absorbents of the people's life, and supplying their places with a more hungry swarm having still less conscience than their predecessors? This cannot correct the evil. There can be but one remedy, and but one method of its application.

The Government should control all the departments of industry, regulating the supply according to the actual demand or consumption, so as to create and perpetuate their equitable adjustment. Every person capable of performing use to the Commonwealth should be provided by the general Government with the possibility of self-sustenance, and the performance of use should be met by its full reward in the necessary supplies of all normal demands of the commodities essential to the direct uses of the laborer.

Communism.

Why is it that the Government provides tuition and support for students in the military and naval schools—West Point and Annapolis,—subsequently pays them good salaries as officers in army and navy, and retires them at the ages of sixty-four and sixty-two years, respectively, on half-pay? Has the average citizen ever asked himself this question? These men are educated and trained for the service of the Government and the Government cares for them. Is not this care exercised by the Government on their behalf, a paternal care? And do these military and naval officers find paternalism a bad thing? On the contrary, do they not find it a very good thing indeed? The average citizen, if he desires a special education, not only must support himself while a student, but in most cases must also pay tuition fees. The Government exercises no special care in his behalf; and yet, does not the nation depend for existence more upon the average citizen than upon the military officer? But, say to this citizen that Government should educate and train all citizens, and then provide employment for them, and with horror he would tell you that that would be paternalism.

What is there about this word to so frighten the people? Does this attitude harmonize with the profound regard the average citizen professes for the home? How inconsistent is man! The opponents of communism aver that their opposition is due to the tendency of communism to destroy the family life. And with the next breath these same opponents aver that their opposition is due to the fact that communism means paternalism. Upon what does the existence of the family depend? Is it not paternal, and maternal, love and authority? And do children find this love and authority so irksome that they are eager to escape the influence? And if so eager, why these professions of exaggerated reverence for the home? The restraints of home life are evidently distasteful to a great majority, and boys and girls long for liberty; and their ideas of liberty are, to say the least, strange. The word *liberty* comes originally from the same root as the word *libra*, balance. A state of liberty is a state of balance. Liberty means freedom complemented by restraint. Liberty means not freedom to move in all directions at the same time, but freedom to move in one direction, and that the line of least resistance. The freedom to go in all directions is illustrated by the bomb. And what results? Destruction! The bomb moves in all directions, and then where is the bomb? It is nowhere. It has obliterated itself. We are told that communism is opposed to individual freedom. It is opposed to the kind of individual freedom which operates against the integrity of society. It is opposed to the individual freedom of the bomb particles. For society to enjoy true liberty, individual freedom must be balanced by certain restraints. Freedom of action must be directed and restrained in order to bring about a balanced

social condition. The present wild desire for unrestricted individual freedom is disintegrating the existing social system.

Under a righteous system of government, all citizens will be trained by the state; all will be provided by the state with opportunities for employment whereby they may be enabled to procure the necessities, comforts, and luxuries of life, in proportion to their ability and skill; and any that are retired from the active performance of use by age or other disability, will be cared for by the state. Only through such a system can the true welfare of the state be secured, and through the welfare of the state will that of the citizen be secured. The true system of communism means true liberty. It does not mean the destruction of the family life, but the extension of the family life.—*E. M. Castle.*

Is "Getting Work" to Be Forever the Sole Object of the Masses?

It really seems as though humanity has reached the lowest point of degradation under the curse of labor. It is fervently to be hoped that it has. The cry of the already overworked masses is, "Give us *work!*" They do not say, "Give us rest! Give us the food and shelter we have earned by our labor! Give us time to recuperate both mind and body!" but, "Give us work! Let us further expend our muscle, our life, in heaping up treasure for the greedy, while ourselves and our children subsist on a pittance of what our labor has produced. Only give us work!"

Employers of labor are just as eager to "make work" as the workers are to get it, provided they make a profit off of each employee. And so deeply has the curse of labor sunk into the will of humanity that even the capitalistic class, which as a whole performs none of the uses of the world, labors hard in scheming for this same profit. Then again, they have to scheme to spend it or make some display with it. Often, a man will excuse a piece of useless extravagance that involves a great amount of human drudgery by saying, "It is a good thing. It gives work to hundreds of poor men, and keeps them from starving. It helps distribute the money of the wealthy to the masses."

The rich seem to regard giving work to men as a sort of charity! Just analyze the situation, and see if the wealthy have not gotten their wealth by concessions from the workmen! In other words, the workmen have daily paid their employers a tax or gratuity for the privilege of working for them, and this tax has made their employers wealthy. Yet, whenever employers hire workmen they would have it appear, in the eyes of the world, that they had performed a charitable deed. How can people be so stupid as to believe that? Besides, the world has no need whatever of charity; and certainly, no need of such charity. If each laborer were to receive the full due of his work, he would ask no charity. Justice is enough for anyone. If justice were rendered the workingman, it is plain to be seen that those who do no work themselves, except scheme, and who now live luxuriously on the tax they collect from their workmen, would be the *real* charity-seekers, and they would want to render no service for what they received.

The rationale of the labor question is simple enough for the comprehension of a child, if one is looking for the truth instead of trying to conceal it in a mass of complicated false ideas and hoary customs instituted by human selfishness and cunning. One little simple proposition, "The laborer is worthy of his hire," if comprehended and carried out would settle the whole question. Carry out the principle that every human being has the right to respect the inherent rights of every other human being, and the ground for reform is entirely covered. The performance of *use* for a needful and righteous purpose is a different thing from the performance of labor (drudgery) for the sake of

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Rest does not necessarily mean inactivity—rather a *change* of occupation. If a person has not completely exhausted his vitality in one kind of work, he is rested by change to another kind. Unless a person is inherently lazy, there is pleasure in almost any effort for a certain length of time. When the pleasure ceases, it then becomes labor or drudgery; it is no longer profitable to the individual, and the time to change to other effort has come. We recognize this principle in some of our dealings. We have only thirty or forty minutes devoted to arithmetic or history in our schools; only a few minutes' drill to each exercise in our gymnasiums; only one hour to a sermon, once or twice on one day of the week, in our churches; only one hour when we attend a lecture for our edification; only two or three hours when we go to the theatre to be amused. Now observe that all these are things we do for our culture or pleasure, not for the purpose of making money. When it comes to the money making, we require not less than eight hours, often from ten to fourteen, of consecutive effort in one line of activity. This is not necessary, not right, not to the advantage of the individual or the race, in any way. It cannot but result in producing people who are abnormally developed in some lines and stunted in others. So we find the masses developed in the lines of their various trade, and having very little capacity or even inclination for anything else.

People preach of the elevation of the masses by education. They can *never* educate the masses so long as they require of them so many hours of labor that it consumes their whole force. A man cannot labor hard for eight or twelve hours a day, and then have much of any force left to go out on any other line. Neither can he generate children that will have more capacity or education than he himself has; nor do his means and conditions enable him to afford them better opportunities of education than he himself received. Of what advantage to the poor is it, that education is more easily obtained than heretofore, when the poor are yearly growing poorer? Notwithstanding the free school system, the masses remain in dense ignorance, poverty, and degradation. The Salvation Army can show some very startling records and statistics, and so can some other reform organizations. Yet none of these get at the fundamental wrong, which is the whole competitive system, and try to overthrow that. Even if they should fail, as they undoubtedly would at present, they would have begun the right fight, and would have turned their forces against the real enemy. There is an advantage in recognizing an enemy even though he cannot be then overcome. But would-be reformers only try to patch up this bad place or that, with one inadequate remedy or another. This only shows how little grasp of the subject the so called great men have. Conditions must be made more easy for education, before education can be received by the masses.

Some people argue that the masses do not want education and culture. They cannot prove that. They have not given the people time in which to show whether they do or not. If they had less hours' work daily, and a few hours' time to recover from the stupifying effects of overwork, they would probably, if wisely directed and advised, develop considerable tendency toward upliftment and culture, and the succeeding generations would show decided advancement.

Another class, who profit mercenarily by the people's ignorance, argue that it is bad for the causes of labor to educate and culture the masses. It is said that when a man becomes educated, he no longer is willing to dig and delve. He does not want to remain a hewer of wood and a drawer of water, a digger of ditches and mender of sewers. He wants higher employment. This is true of humanity as it is. But if the diggers and hewers had only to work four hours per day at hewing and digging; if they had plenty of time for other and higher efforts; and if they realized that hewing and digging *had to be* done by *some*, and that such were honored as much as, or perhaps more than, any in performing the hard and disagreeable service needed for the good of all,—it might put the *uses* now considered degrading, in a different light, and cause the strong and brave to take hold of and do their share with manly determination and good will. Experience does not show that culture of the individual gives him less ability along the line of any special work. On the contrary, it gives him the power of doing his work better, more intelligently, more easily, because he brings to bear on it a higher grade of power, his power being more under his voluntary command. Hence, when he is through one sort of work, he can transfer his power to other effort with similar good results.

Another outcome of the culture of the masses (together with removal of hampering patents from inventions, leaving them free to be improved to the uttermost,) will be the invention of machinery that will do away with most of the very disagreeable manual labor. The burden of what remains can surely be equalized, so that none will have cause for complaint, or feel dishonored.

We find the man of the masses, no less than the man of the classes, possessed of great diversity of faculties. These faculties developed and brought to about the same degree of vigor make the manly man, the womanly woman. Such men and women are what the world has to depend on for progress. The race can only advance and improve as humanity is led up to this standard. Therefore is it necessary for human progress that people have time, opportunity, encouragement, and guidance toward culture. The sooner people who boast of their civilization take that fact home to their heads and hearts, the better for the cause of civilization. Even many of those who are considered far above the masses are very deficient in moral culture, and there are few of any class who could not be improved in some way.

Truly, man must eat. Truly, the most material needs of humanity must be looked after faithfully. But this does not signify that these needs are the only needs of man; or that the masses of humanity must slave away their whole time and strength in supplying them. The intellectual and moral needs are just as important as the physical, for equally on them depend the welfare and the happiness of the nations. The fact that we have neglected physical, moral, and intellectual culture, in general, in the mad rush for wealth and power, is the cause of so much unhappiness and unrest in the world. It is also the cause of humanity being a race of pigmies instead of fully developed men and women.

After all, the power of tyrants has not quite succeeded in reducing the masses to an entirely unthinking, mechanical mass, moved by their will to work in lines of their directions. It is fearfully near that point, but not quite. There is still left a desperate demand for a sufficiency of the necessities of life; a despairing wail for justice; an almost smothered ambition for education, as evinced by the poor mothers who take in washing that their children may attend school and rise to something better than they have; a faint yearning for moral and religious life, manifest by the numbers of the working people who belong to the Catholic, Mission, and other churches. Although usurpation and tyranny have dwarfed everything but physical power, yet these faint aspirations and yearnings indicate possibilities of culture, and

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Another class, who profit mercenarily by the people's ignorance, argue that it is bad for the causes of labor to educate and culture the masses. It is said that when a man becomes educated, he no longer is willing to dig and delve. He does not want to remain a hewer of wood and a drawer of water, a digger of ditches and mender of sewers. He wants higher employment. This is true of humanity as it is. But if the diggers and hewers had only to work four hours per day at hewing and digging; if they had plenty of time for other and higher efforts; and if they realized that hewing and digging *had to be done by some*, and that such were honored as much as, or perhaps more than, any in performing the hard and disagreeable service needed for the good of all,—it might put the *uses* now considered degrading, in a different light, and cause the strong and brave to take hold of and do their share with manly determination and good will. Experience does not show that culture of the individual gives him less ability along the line of any special work. On the contrary, it gives him the power of doing his work better, more intelligently, more easily, because he brings to bear on it a higher grade of power, his power being more under his voluntary command. Hence, when he is through one sort of work, he can transfer his power to other effort with similar good results.

Another outcome of the culture of the masses (together with removal of hampering patents from inventions, leaving them free to be improved to the uttermost,) will be the invention of machinery that will do away with most of the very disagreeable manual labor. The burden of what remains can surely be equalized, so that none will have cause for complaint, or feel dishonored.

We find the man of the masses, no less than the man of the classes, possessed of great diversity of faculties. These faculties developed and brought to about the same degree of vigor make the manly man, the womanly woman. Such men and women are what the world has to depend on for progress. The race can only advance and improve as humanity is led up to this standard. Therefore is it necessary for human progress that people have time, opportunity, encouragement, and guidance toward culture. The sooner people who boast of their civilization take that fact home to their heads and hearts, the better for the cause of civilization. Even many of those who are considered far above the masses are very deficient in moral culture, and there are few of any class who could not be improved in some way.

Truly, man must eat. Truly, the most material needs of humanity must be looked after faithfully. But this does not signify that these needs are the only needs of man; or that the masses of humanity must slave away their whole time and strength in supplying them. The intellectual and moral needs are just as important as the physical, for equally on them depend the welfare and the happiness of the nations. The fact that we have neglected physical, moral, and intellectual culture, in general, in the mad rush for wealth and power, is the cause of so much unhappiness and unrest in the world. It is also the cause of humanity being a race of pigmies instead of fully developed men and women.

After all, the power of tyrants has not quite succeeded in reducing the masses to an entirely unthinking, mechanical mass, moved by their will to work in lines of their directions. It is fearfully near that point, but not quite. There is still left a desperate demand for a sufficiency of the necessities of life; a despairing wail for justice; an almost smothered ambition for education, as evinced by the poor mothers who take in washing that their children may attend school and rise to something better than they have; a faint yearning for moral and religious life, manifest by the numbers of the working people who belong to the Catholic, Mission, and other churches. Although usurpation and tyranny have dwarfed everything but physical power, yet these faint aspirations and yearnings indicate possibilities of culture, and

form the practical basis of future improvement of the race in general.

We hope to see the day when the main object of life with everyone, will not be either to "get work" or to get wealth, but to become, physically, morally, and intellectually, a well-developed man or woman.—*Alice Fox Miller.*

What Would We Advise?

We would advise a peaceful revolution and that speedily. We would advise the honest adoption of a standard of righteousness which has been conceded for eighteen centuries, at least, to be the most perfect known to man. We mean what is called *the law* as given by Moses, and perfectly fulfilled by the man known to Christendom as the Lord Jesus Christ. Any effectual attempt at obedience to that law necessarily does away with competition and its accompanying financial system indorsing usury. Any effectual attempt to fulfill that law certainly institutes the communal system, made up of co-operative unities, establishing a system of equitable exchange which recognizes labor as capital, and value for value as the fundamental basis of healthful reciprocity. We would advise all who seek the well being of humanity to agitate and advocate the practical application of that law to practical things. This law has been quite popular as a part of church liturgies used in Sunday devotional exercises, but its usefulness as a basis for the establishment of a system of equitable commerce in secular domains, remains to be appreciated. In the reading of the liturgy, the cry goes up, "O Lord, have mercy upon us and incline our hearts to keep this law." Evidently the hearts refuse to incline, for although the law is confessed by millions to be so admirable, its practical value is practically denied. Competition waxes more intense, and the under dogs multiply, howling in the misery and degradation of the crush of the "upper crust."

There is not a factory in the land which does not owe its intrinsic value to the hands and brains which created it. Let the hands and brains of every industrial institution unite and say, "From such a date on, we will co-operate only for the general good. We will accept no remuneration but a certificate of our labor, representing our share of the products of labor." One may find that his labor for a given time has resulted in the creation of a gross of shoes. He needs but a pair or two. What shall he do with the remaining work of his hands? Take his certificate of production to a store-house of the Bureau of Equitable Commerce and receive in exchange the clothing, food, etc., the productions of others, for which his certificate of shoe-making has established his credit. No gold is needed as a standard of valuation. Wheat is far better, it being the staff of life or fundamental of bread. Everything can be accurately related to the amount of labor essential to the production of ten bushels of wheat, as the unit of ten hours' labor. There can be found brains enough among those who love the law of love to perform all the mathematical calculation necessary to regulate the relative values of the products of industry to wheat.

All over this country, from love of righteous law, there should spring up co-operative unities, devoted to efforts to realize something in the line of an equitable exchange of the products of industry. As they strive in this line of righteousness, they will be awakened to certain definite things essential to success. They will soon see the necessity of organic unity. They will soon see the necessity of sincere confidence in a worthy leadership. A confidence so absolute and so mutual that every unity will become as a member of one body governed by one head, with a brain the servant of all, and, because the faithful servant of all, honored and obeyed by all. Out of such progressive effort harmony will come, the harmony of the healthfulness of perfect order.

The essential details of such an effort can only be learned from the wisdom of experience as aggregated and concentrated in a competent leader.

Koreshanity can furnish the signs that lead to the discovery of such a focalization of wisdom. The weakest Koreshan can serve as an indicator of the way out of our present distresses and perils, the *way of a peaceful revolution*, resulting in the demonetization of money, and ending the reign of the golden calf. The moral standard of the Koreshan System is the law which has been adored by the wise of all ages as that to be fulfilled in some unknown sphere called the kingdom of heaven, in some unreckoned time called "all eternity," under the ruling of an imperial head called the "unknown and unknowable," and reached by a very unwelcome process called sickness and death. It seems to the Koreshan that such an adorable law might be practically experimented with a little here in this earth, which might be made into a very fair type of the popular invisible kingdom. With all eternity before us, we might spare a little time to the application of so fine a law to the meeting of common human and very painful needs.

As the unknown and unknowable is rather "ungetatable," before we plunge into limitless space to spend all eternity we might substitute, as an imperial head, a man after God's own heart, with wisdom to apply the law according to demonstrable scientific principles. Just as long as he abides by the law, we might abide in him and so work out the solution of a few intricate social problems which now perplex us. In the attempt we could not do more than die, and we are booked for that anyway, judging from the ordinary run of things. Certain wise ones have said that the law obeyed would result in life and immortality; these items might make the experiment of obedience worth trying to some who need superior inducements.

Some will say that efforts of this kind would result in the general disintegration of all that is. Well, what of it? All that is does not seem to satisfy many. A few capitalists who have a superabundance, incline to revel in present arrangements; but even they have worms of discontent knowing in their hearts. It might do "all that is" good to be disintegrated and reconstructed on an entirely new foundation. It might result admirably in hastening the culmination of chaos, for that is the condition out of which order will be created. Things generally are now so chaotic that order is groaned for by millions. Let every one who loves the law hasten chaos and the establishment of the invisible and spiritual kingdom of heaven in the visible and tangible earth, where we can live and enjoy it without death and dissolution.

"But," you will say, "while those who love and desire to live according to the moral standard of the law of love are busy working up the peaceful revolution you advise, those who do not love it will vigorously object. The money power which thrives on the competitive system, all the rich bankers and lawyers, bribed congressmen and political demagogues, the scribes, Pharisees, and hypocrites of all sorts,—What will they do about it? Will they combine to protect their strongholds from annihilation?" Certainly, it is their right according to their standards. "Where, then, will be peace?" you say. It will be found in the results of inevitable war. If God—the law of love—be for us, who can be against us? The triumph of the law is inevitable; 'tis foretold by the still small voice of every human soul.—*Bertha S. Boomer.*

Whichever political party the public takes into confidence, it wishes it had taken the other.

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The Social Condition of Modern Christendom.

Among the many channels of thought through which the mind receives its waves of pulsation, there is one which should more especially interest us, as it exerts the greatest influence over all humanity. This is the social question in its various phases. The daily press is teeming with reports concerning the iniquitous proceedings on our public streets, where licensed vice holds high carnival, simply because laws are made that sustain the twin agencies of Satan,—intemperance and licentiousness. Our principal public streets are highways of crime, and the official guards of public morals sit and smilingly view the public parade of licensed iniquity, attended by all the horrors and wretchedness that ever follow in the wake of violated moral law.

The question is comparatively little agitated by those who should not look on and carelessly pass by when the miserable condition of humanity is laid before them. The subject of temperance is an old one, and it has been ably and eloquently advocated both by the tongue and pen of giant intellects. If such powerful weapons have had so little effect, you may well ask, What hope is there for our feeble plea? We feel that there is a power, in words emanating from the source of all strength, that holds in its embrace the sword of the Spirit which the divine agent makes use of in conquering the hostility of the world. Such a power will find ingress where another cannot. This power may use a feeble instrument.

The question of intemperance is a broad one, for its evil does not consist alone in looking upon the wine when it is red; but hand in hand with licentiousness, it stands arraigned before us for judgment and doom. There must be some cause for all this excessive crime in our midst, and it is for us to see to it that we are in no wise responsible. In the first place human nature is, by inheritance, depraved.

The law has become very lax; it permits crime, for the chief reason that the license helps to swell the pockets of the "Grand Mogul," "Uncle Sam." He smiles and says, "bring on some more boodle, and you shall have greater liberties." Scheming brains forthwith go boldly to work and open more resorts that bear fanciful names, each letter of which is a blazing gas jet whose brightness is only rivaled by the shimmering eyes of the beguiling serpents within the doors.

Standing in contrast throughout our land are beautiful churches, filled each Sunday with beautifully dressed people who *should* go to the house of the Lord to worship with beautiful spirits. The sermon is a balm to weary, sleepy souls, the music as if wafted from the clouds of heaven, and last but not least comes the appeal for funds for foreign missions. In heartrending tones the tale is told that "still in India women burn themselves on the funeral pyre of dead husbands, and little girls, mere infants, are compelled to marry;" (and many more sins are enumerated that do not stamp these people as good Baptist, Methodist, or Presbyterian converts,) "therefore, good brethren and sisters, unless more missionaries are sent at once, these poor souls are doomed to the fires of hell; and, O brethren, do not forget what a fate awaits the poor heathen Chinaman unless he is persuaded to abstain from the favorite rat and puppy pie!" Scarcely have we entered a church but we have heard a plea for help to send some romantic soul on a pleasure trip to India, China, or some of the beautiful islands of the sea. I fear much of the money raised for this purpose has gone into illegitimate channels; for the poor widow of India still finds it pleasant to ascend in a chariot of fire, and little girls—well, we will not speak of them, but turn our attention to Chicago and read what some interested friend has written: "Right on some of our principal streets are dens where the virtue of little girls, many under fourteen years of age, is made merchandise of, and our blue-coated officials do not

deign even to notice it."

Were the people of India to come here, I think they would hold up their hands in pious horror and plead to send some of their people here to reform modern Christendom, as it is represented in Chicago. 'Tis true, they do not find women burning on funeral pyres, but they will find many of both sexes whose bodies are being consumed by the fires of lust; little girls are not compelled to marry, but they are early doomed to the hells of promiscuous prostitution. The so called heathen might well join with the few who have awakened to the fact of the moral corruption of this land, and make this plea to the churches: "Pay your preachers an extra salary, if needs be, to preach one sermon a month upon the social evils of this city; urge the need to use every means to ameliorate the condition of the heathen here at home, who are wallowing in the mire of intemperance and sensuality, many of them not knowing anything better; many of them sunken into this condition because there is no way opened whereby they can earn an honest living!" How often do we find a good, virtuous girl compelled to earn her bread, shelter, and clothing while the price of her labor is so low that with the most rigid economy she can only procure the plainest food and shelter! Beside this, she must have decent clothing, for no one will employ a girl in tattered garments. Where is the clothing coming from? It does not need to be told, but this one fact has been the ruin of many a struggling soul. It is not every one who has sufficient strength of character, faith in humanity or humanity's God, to determine to keep the purity of her soul inviolate at all hazards.

It is well to have a philanthropic spirit; it is well to be zealous in spreading the gospel of life, but see to it that it is the gospel of life and not the gospel of death. Instead of beginning at the circumference to reform the world,—with a seething mass of corruption at the center,—begin at the center and work out till the whole earth shall be filled with the glory of God. In order to do this, every individual must consider that the center of his or her own work is the SELF. After taking the beam from our own eye and purifying our own lives from the stain of sin, then we can see with a clear eye, and work with clean hands, and are thus authorized to begin the good work on the first sinner we can lay hold of.

We do not entirely denounce foreign missions. They have done a most glorious work in spreading the seeds of civilization, but withal we must remember that there are laws in the divine economy, laws of the unfolding of nations as in the unfolding of the vidual body and the mind. Character will unfold and strengthen in the heavenly order, and nations will retrogress and progress as the great and marvelous cycle of time decrees. It would be well to spend at home a part of the money raised here for foreign missions, in relieving the sufferings around us, and leave the Lord to take care of the deluded widows of India and the "heathen Chinese." The fact is, the subject of foreign missions has become a hobby to be ridden to church by the Parson once a month at least, and dismounted, to be enjoyed by every enthusiast on the subject. It is lamentable that the greater number of our church people take more interest in the means of salvation for "the flea on the end of the hair of the tail of the pup of the kid of the wife of the man from Borneo," than they do for their perishing brothers and sisters at home. You say, "We cannot support every person who is poor. What are we to do?" We do not ask you to do this, but if one quarter of the funds raised for foreign missions in six months was used to aid those in sorest need, and another quarter to establish industries where the people could earn an honest living, there would soon be no need of what the world calls charity, and the prisons would no longer be crowded with criminals. We do not believe in doling out dollars and cents to able-bodied men who can find work. In many cases it would be an insult, because men and women of the true caliber prefer

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to work. 'Tis true, there are cases of old age, infirmity, and infancy that may be dependent on the care of the people, but with sufficient industries, an equitable adjustment of affairs, and a *commonwealth* all this would be provided for, and there would be heard no cry for bread.

Do you think crime would be so rampant if the foundation principles of society were regulated upon the broad basis of common interest? Do you think men would have the inclination to drown their best faculties in whisky or waste their life forces in licentiousness, if they understood themselves and recognized the highest incentive to live noble lives? Do you think woman would stoop to a life of prostitution if she could be made to know the important place for which she is destined, and were placed on her feet and led into the pure atmosphere of a higher realm? There is much food for thought, just now, earnest, prayerful thought. The betterment of humanity should be the theme for every tongue and pen. Help man to help himself. Establish a better government by balloting for better law-makers. It is for the people to say who may sit in the official chair. It is for the people to use means to destroy the system of government that upholds the capitalistic power, licensing crime and degrading the purity of the morals of the people.

Let the spirit of true reform overrule all hobbies that weave such a halo of romance around the head of the citizen of Ningkapoo, and forget the lowly sufferer at the altar of their own church and country, who creeps away into some obscure corner lest he meet with scornful rebuff. Lay the ax at the root of *all* evil, for it tends to arrogate and narrow and impel the whole action and passion of the soul toward one exclusive object, and that an ignoble one. We need not do more than advert to the absolute and flagrant wrongs which have been perpetrated from the love of money—the frauds, the taking advantage of law despite moral justice, the foul murders, plunders, the violence and villainies this passion has brought upon mankind. With the destruction of this power will come a spirit of true reform, and the evils of society will be corrected. The spirit of brotherly love will take the place of selfishness, and then will the people with shouts of gladness lift high the standard of equity and justice, temperance and purity.—*Mary Everts Daniels.*

PUNGENT PARAGRAPHS.

The nest egg of iniquity is the love of money.

"Competism is the life of trade." It is also the death of trades-men.

The love of self is the love of hell. The love of the neighbor is the love of heaven.

How can you love one another and at the same time be engaged in a contesting traffic with one another for gain?

If "time is money" and you can "take time by the forelock," you ought to be able to unlock all the money you want.

The practice of the old fashioned Bible religion is such an unheard of thing in these days, that the moment any one attempts it, why, of course, he's crazy.

All of the so called reformers of the day are engaged in making a crazy quilt of human affairs—each one is contributing his patch. Away with it! Let's have a whole blanket—all wool and two yards wide.

Why do so many church people put on long faces at their devotions? Because, after six days of rascally chicanery to overreach their neighbor, it takes a good deal of cheek on Sunday to face the Lord in the guise of an humble servant.—*J. S. Sargent.*

GRAINS OF WHEAT.

The American people, fancying themselves free, are really ruled by a despotism of organized usury.—*Kansas Commoner.*

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If you have studied present conditions and cannot see the outcome, read the story of the storming of the French Bastille in 1789. Human nature is the same now as then. The French people stood it as long as they could, and so will we. The retribution was awful. We will plead hard and long for a peaceful solution by the ballot, but if we plead in vain, the people will become as did the French—fiends incarnate, failing to recognize the sentiment in a white flag.—*Denver Road.*

The hand of misery and suffering will be on the homes of many of our people the present winter. Have you ever given a thought as to the number of people who are out of employment at this time? Have you ever taken the trouble to estimate the number of homes where an empty cupboard greets the eyes of the housewife as she turns a longing glance in its direction? Did you ever wonder what will be the course these people will pursue in the near future? Have you asked yourself the question, Why are these people so helpless in this land?—*Reform Advocate.*

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There is a sprig of the aristocracy, a newly-elected member of Congress from Chicago, who is opposed to any reduction of the Pullman sleeping car rates. The danger is that if the charges are lowered, American "gentlemen" will often be obliged to sleep in the same car with men who work for a living. To a genuine American aristocrat such a prospect is, of course, alarming. Just think of a "statesman" who draws \$6,000 a year, \$500 a month, \$125 a week, \$20.83 a day for warming a chair in Congress, riding and snoring in the same car with honest folk who pay him his wages! By and by, the snobs will refuse to be elected to office by men who do useful work, and will elect themselves. And that will be right; a republic that is a conglomeration of the worst elements of monarchy, plutocracy, courtocracy, ought to be governed by a contemptible snobocracy.—*Freeland.*

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Is This a Christian Civilization?

"Thy will be done in earth, as it is in heaven!" Think of it, readers! the Lord's will be done in earth, as it is in heaven! Does he will it, that thousands of men and women and children should be compelled to go hungry against their own wishes and desires, simply because some other individual has been fortunate or cunning enough to acquire their portion of this earth's inheritance? Is it a Christian civilization that allows such conditions to obtain in a land as bounteous and prolific as is this America?

Is it right, is it just, is it reasonable, to suppose that the Lord willed it this way in heaven? Most assuredly not. Is it a natural condition to see strong, hardy men, willing to add something to this world's store of wealth through the application of their efforts, and unable to apply that effort unless some individual or other presents them with an opportunity? No! Then why is it thus? Because we are endeavoring to live a lie.

It is time for a living Christianity which recognizes man as the temple of the living God, and that the earth and its fullness is not the master, but the footstool thereof.

Oh, if Christians would only be Christians, not pagans; would only take their Christianity out of the skies and place it in the earth; cease their mumblings, mockeries, and incantations! *Be the real article!* Take Christianity down from the altars and put it in the ballot-box; bring it into politics, and establish a Christianized system of government.

If Christians would cease idolatry, let go their Mammon—ah! there's the rub—let go their paganism! Then we might hope to see "Thy will be done in earth, as it is in heaven."

If Christianity is good for anything, it is good for practice; if it is not, then may the Lord give us something which is, for a truth which is impracticable is of no earthly account.

The hollow ridiculousness of a landlord, a banker, or any other devotee of Mammon, getting down on his knees and rolling up his eyes, beseeching divine favors through Jesus Christ—through him who said, "Go forth, preach my doctrine, but take nothing with thee; confine thy property to a cloak and a staff!" Verily, His disciples now go forth—laden with deeds and mortgages, and other kinds of death-grips upon their fellow men and women; aye, upon the little innocents sold upon the London streets for a shilling; upon the bodies of young girls in Boston and New York, doomed for the purposes of lust; and upon the gallant forms of our country's youth, doomed for the streets, roads, prisons, and potters'-fields because of a vain search for an opportunity to earn their bread.

"Thy will be done in earth, as it is in heaven." We want the religion of heaven here, for God is here; we want the religion that weds the spiritual to the material, the principle to the politics, the prayer to the practice, and the virtue to the voting. This is the only true religion,—the true salvation,—the salvation of souls as they come into the world, by presenting divine conditions for children to come into.

"In earth as it is in heaven," was the rule He laid down—was the life he led. We feel sure there are no deeds nor mortgages, no death-grips upon the necessities of life, no monopolies or trusts, no little babes sold for a shilling, no pawn-shops, no prisons, no poor-houses, no potters'-fields there! And if it were done here as it is in heaven, there would be none here as well. Hence we revert to the question which heads this article, "Is This a Christian Civilization?"

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religion was—express his religion's *real* term. Its real term is "humanity"—all humanity! not a church, not a society, not a sect, not a word about divinity—all was intensely human about him.

The adoption of practical Christianity in earth is the only true solution of the labor problem. The elimination of selfishness and the institution of love would render earth a paradise, and abolish poverty, strife, murder, pillage, and bloodshed for all time, making this world in reality, as well as name, "A Christian Civilization."—*Louis Nash, in American Federationist.*

Gold Worship as Practiced in America.

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Nevertheless, it is quite apparent that while we make no gods out of sticks and calico, we worship Mumbo Jumbos of our own make, just the same. Take, for instance, the "gold reserve." Nature did not produce it: it has no life, no motion, other than that which we lunatics give it.

One day it occurred to John Sherman that it would be a good scheme to stack up, in the Treasury, a cool one hundred million dollars in gold, and keep it there, idle. Acting upon this idea, he straightway created the fund known as the gold reserve. Any law for this? No. Any necessity for it? No. Any popular demand for it? No. His excuse was that he wanted a gold reserve out of which he could pay off the \$346,000,000 in greenbacks when presented for redemption. Was anybody clamoring for the redemption of greenbacks? No. Was there any law under which anybody had a right to go to the treasury and demand gold for greenbacks? No. Was there any custom or policy which authorized this setting apart of gold to redeem greenbacks? No. But Sherman did it, just the same, and it soon appeared that he had made us a Mumbo Jumbo which we all worshiped, and before whose mysterious power we fell prostrate.

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